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NOTICE TO READERS

Due to increase in domestic postage and other expenses, it will be necessary to raise the domestic subscription rate on the Bulletin to $2.50, beginning January 1. No change in foreign rates.

In September a meeting was held under the auspices of this Office, known as China Policy Consultation. The four main papers of that Consultation were as follows: What Has Happened in State and Society, by A. Doak Barnett; What Has Happened in the Church, by Francis P. Jones; What Are the Political Issues, by C. Martin Wilbur; and What Are the Issues in Church Relationships, by M. Searle Bates. These papers are now being published by this Office in a single booklet of about 40 pages, and can be supplied to our readers at 40¢ per copy.

NEW CHURCH BUILDINGS

Almost every issue of Tien Feng has a section of the Church News devoted to new buildings. Most of the items reported turn out to be repairs of old buildings rather than completely new structures. However, there are a few of the latter.

The most striking is in Ts'enghsien County Hunan. In 1951 a woman member of the True Jesus Church began to sow the seed of the gospel in a village 50 li from the county seat. The Holy Spirit accompanied her efforts, and a community of 80 believers was organized. With the help of the Hunan Synod of the True Jesus Church a new church, costing over ¥500. has been built. It was dedicated in October 1957, and at the communion service accompanying the dedication 82 persons partook of communion.

The Pentecostal Holiness Church in Kiangwan (Iwu County Chekiang) had about 70 members in 1953 when it called Chin Ya-fei from the Canton Union Theological Seminary to be its pastor. By 1957 the membership had grown to 250 and a new building was necessary. A combined church and parsonage was built, overall measurements 88 by 27 feet. The church can accommodate 400 worshipers.

A new Episcopal Church has been built in Tsinan. The Episcopal residence has been moved from Taian to Tsinan, and the new church building was dedicated on Easter Sunday, 1958.

The whole village of Pehtaotzu, Hopei, had to be moved because of the opening of a mine. Mine authorities gave some help in the rebuilding on the new site, but the new Methodist (American) church building required additional help from members and the North China Conference in order to erect a satisfactory edifice.

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.00; Overseas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

MISSIONARIES, CHINESE, AND DIPLOMATS

This book, with the sub-title "The American Protestant Missionary Movement in China, 1890-1952", is by Paul A. Varg, Associate Professor of History at Ohio State University. (Princeton University Press, 1958, $6.00) In the Preface he says that this is not a chronological history of the Protestant missionary movement in China, but that rather its central interest is in "something broader than the missionary movement: namely, the difficulties involved in the attempt to export American ideology, whether it be Christianity, democracy, or capitalism." After pondering that sentence, and the implications of the title, I was all set to say that the author was here making central that which to the missionary was only peripheral. But after reading the book I have to admit that it was not as peripheral as it should have been.

If any of our readers have followed in the Bulletin with a feeling of incredulity the re-writing by the Three Self Movement of missionary history as a phase of American imperialism, let them read this book and they will find chapter and verse for all the charges that come out of Tien Feng including an egregious statement by that missionary-diplomat S. Wells Williams when he found negotiations difficult in 1858, "I am afraid that nothing short of the Society for the Diffusion of Cannon Balls will give them the useful knowledge they now require to realize their own helplessness." He was responsible for the incorporation of the religious toleration clauses in various treaties at that time, and was so well aware of the extreme infringement of national rights which they embodied that he could write, "If the Chinese had at all comprehended what was involved in these four toleration articles, they would never have signed one of them."

The author has alternating chapters dealing with the home base and the mission field. For example, after Chapter III, "Missionaries, Diplomats, and Boxers, 1890-1917" which deals with events in China, comes Chapter IV, "The Missionary Movement at Home Becomes a Crusade, 1890-1917" in which the missionary fervor engendered by the Moody revival is depicted, and an account given of the rise of the Student Volunteer Movement. The home base continues as the subject of Chapter V, "Missions and Humanitarianism, Nationalism, and Imperialism, 1890-1917", in which the new missionary imperative of the twentieth century is analyzed, and then in Chapter VI the scene shifts back to China with "China's Awakening and the New Emphasis in Missionary Work, 1900-1917." This method has its obvious advantages in keeping the reader aware of the reciprocal relations between the American church scene and the mission compound.

The author calls himself in the Preface "an outsider to the enterprise," and in this fact lies the greatest weakness of the book. Somehow the subject does not come alive, but remains just the object of scholarly historical research. And as an outsider he is sometimes not able to interpret his data correctly and makes some strange blunders, as when for example he says on page 206 that the Methodists joined the Church of Christ in China. There is also frequent evidence of an irritating sense of superiority to some of the aspects of the missionary enterprise.

The sub-title indicates that his history stops with the year 1952. Actually some of his quotations refer to later events, but the whole Communist period is treated, it seems to me, in a much less satisfying way than should have been possible by the year 1958.

On the whole he looks upon the missionary movement with great respect, and sums it up in the final chapter as follows, "For one hundred years men of good will dedicated their lives to giving to the Chinese an understanding of the Christian view of life and of Christian values. While only a very small percentage of Chinese came to understand them, it would be rash indeed to conclude that the values they endeavored to impart have been forgotten."

I am sure that all readers of the Bulletin will want to read this stimulating volume.

OUR CHINA POLICY

America's China policy continues to be the subject of lively discussion. The Christian Century for December 10 prints the whole of the Cleveland World Order Study Conference's Message to the Churches, and editorially defends the China policy therein espoused against Norman Vincent Peale's criticism. And in the American Baptist publication Missions for December, William B. Lipphard editorializes in favor of recognizing Communist China. He tells of attending a State Department conference recently in which American policy with regard to Communist

China was tersely summarized as follows: (1) no trade, (2) no cultural exchange, (3) no American passports, (4) no recognition, (5) no membership in the United Nations, and then asks, "What American policy could be more adamantly, completely, totally negative?" He speaks of the heavily financed propaganda and the organizations like the Committee of One Million, the D.A.R., and the Veterans of Foreign Wars, which are solidly opposed to any change in State Department policy.

REPORT ON TAIWAN

There is a well-written article on Taiwan in the December Atlantic Monthly, in which its recent history is summarized and its present position described. It perhaps overplays the sweetness and light existing between Formosans and mainlanders, but is otherwise well-balanced. Excerpts: The Japanese left it with "ten thousand miles of paved roads, twenty-five hundred miles of railways, and an excellent irrigation system." "The generation of electric power, which had fallen from the Japanese period peak of 160,000 kilowatts to 32,000 kilowatts by the end of World War II, has risen today to nearly 450,000 kilowatts." "Today 40% of all troops and nearly 70% of the infantrymen in the Nationalist army are Formosans. They are young--the average age is twenty-one--and well trained." "Of more than 22,000 students at institutions of higher learning in Taiwan today, more than 10,000 are Formosans and only three thousand mainland Chinese, the rest being Chinese students from Southeast Asian countries."

CHINA NEWS VIA CANADA

According to reports from China, part of the reason for the great increase in agricultural production has been the technique of deep plowing. As a farmer's son, not unfamiliar with the mechanics of cultivation, your editor has been understandably perplexed as to how they succeeded in plowing to a depth of three, five or seven feet. Now Isabel Crook, in a letter in the Canadian Far Eastern News Letter for November, tells us how it is done. "What they do is plow down about eight inches and then shovel the earth off on one side, then they plow down a foot and shovel the earth off on the other side. Then they plow a few more times but leave the soil. The fertilizer is mixed in, then the second layer is put back with fertilizer, then the top layer with fertilizer." Rice, wheat, cotton fields, all are being given this sort of treatment, and with reportedly fantastic results. "The funny thing is that the scientists on their own experimental plots never achieve anything to compare with these results. In fact, with the national average yield in various crops going up so quickly, one agricultural scientist even managed to fall behind the national average in his experimental plot. Now the problem the scientists have, it seems to me, is to explain scientifically some of the achievements." (A later despatch from Hangchow tells of deep plowing by the use of explosives, 3,000 packages to a hectare.)

She also describes the little blast furnaces being built everywhere. "They are just little brick and clay furnaces (about four feet high), and every five days they have to be cleaned out and relined. They're not well insulated, and a lot of the heat just radiates out through the walls and is wasted. In fact, they're just the sort of thing that any technician would turn his nose up at. And yet it's these obsolete furnaces that are changing the face of China, and influencing the world situation, for that matter. The thing is that it takes time to build modern blast furnaces and, in the meantime, lack of iron and steel is holding back China's industrialization and her national defense. So, regardless of how wasteful these miniature furnaces are, they can produce the iron and steel immediately. Three weeks ago they had only 500 furnaces in this area, now they have 12,000 of them."

She and her husband visited a commune near Paoting last October. He says of it, "The trouble here is shortage of labor, so there's a nationwide movement to free women from cooking, sewing and minding the children and looking after the old folk. By setting up canteens, nurseries, tailoring shops and old folks' homes, they have freed 56,000 women in this one county so far." (I think David has not been too exact in that last sentence. The women have not been freed. Madame Sun Yat-sen expressed it more exactly when she said that "women's power of work" had been liberated.)

Five Toronto lawyers visited China this past summer by invitation of Chinese lawyers. Three had never been in China before, but two--N. A. Endicott and E. B. Jolliffe--were m.k.'s. Jolliffe reported on his impressions in Maclean's Magazine for November 22. Excerpts: "My im-

pression is that Chinese farmers--unlike their stubborn Russian counterparts--take to the co-ops ducks take to water..... Whether we like it or not, most Chinese will support Mao Tse-tung or his successor..... Their loyalty is not often ideological. In essence they say just what a sound American business man says: 'Our system works! Look what we've done already - and it's going to be bigger and better next year.'..... When I was among them, whether in a Szechuan farmhouse or a Peking palace, I could find no trace of fear or doubt as to their future."

MISSIONARY NEWS

At a meeting of the Council on Christian Literature for Overseas Chinese in Hong Kong on November 12, the question of preparing a book of biographies of Chinese Christians was discussed and it was suggested that the cooperation of retired missionaries might prove useful in the collection of materials, probably from the archives of mission boards.

Methodist Bishop Ralph A. Ward (formerly resident successively in Foochow, Nanking, Chu king and Shanghai) died in Hong Kong on December 11. Since withdrawal from the mainland has been in charge of Methodist work in Taiwan and Hong Kong.

Miss Maggie J. Rogers, a Methodist missionary to Soochow, China, 1904 to 1940, died in Marlin, Texas on November 29 at the age of 80.

Dr. Donald G. Tewksbury, Professor of International Education at Teachers' College of Columbia University and for some years in the 1920s on the staff of Yenching University, died in New York on December 8th at the age of 64. He was a brother of Rev. M. Gardner Tewksb

CHURCH NEWS

A Catholic report from Hong Kong states that the encyclical Ad Apostolorum Principis is being studied and criticized in political study groups in Tientsin and Canton. In these studies its "imperialist, reactionary and anti-communist" character is pointed out. Study subjects in these groups also include: the break with the Vatican; marriage and divorce laws; birth contro the secret of confession. Eleven priests in Canton have been assigned to ditch digging, at whic they labor from 6 A.M. to 6 P.M. It is said that they are allowed to continue their spiritual ministry "outside of working hours."

A November report by Fides gives the Catholic population of Hong Kong as 130,000, twic what it was in 1954. They have 21 parish churches, 50 village churches, 144 schools, five ho tals and a large variety of charitable institutions.

The city of Changchow, Fukien has six churches. A report by way of Hong Kong states th these six churches, by order of the government, are now all being merged into one church, an the five vacated properties are being "voluntarily" turned over to the government.

GENERAL NEWS

An Association of Teachers of Chinese Language and Culture in American Colleges and Un versities has been formed, with offices at 125 East 65th Street, New York City. The Chairma is Professor Henry C. Fenn of Yale University, and there are now over 120 members, represent more than 70 colleges and universities.

Chungking is becoming a great iron and steel center. Lorries, jeeps, passenger cars and tractors are among its products.

Under the title "Commune Restaurants Provide Many-sided Service," a Peking communi of November 22 seems to be answering criticisms of communal kitchens by pointing out what good food they provide. But the last sentence shows the real purpose of these kitchens. Speak of Shensi, the reporter states, "Now 90% of the women of the whole province have joined pro duction."

A breath-taking plan for the construction of a 1,200 kilometer railway from the Tsaidam Basin in Chinghai to Lhasa, Tibet, has been announced. 400 kilometers of the route will pass through perpetually frozen areas 4,500 meters above sea level. By means of this, and the pro jected Lanchow-Chinghai Railway, Tibet will be joined with the rest of China.

Coal mines, hydro-electric power plants, and cement and fertilizer factories are part of industrial transformation that is going on in the ancient city of Lhasa to bring it into the 20th century.

Chinese on the mainland who are given an "overseas" rating are exempted from the requ ment of eating in communal kitchens and may continue to eat at home. However, they have pay for the privilege, as reports indicate that food prices to individual buyers have gone up ab 100%.

In the last Bulletin we spoke of five guarantee households. We still have not identified th five guarantees, but another reference is to eight guarantees: clothing, food, shelter, necess travel, education, entertainment, burial, and warmth.